

**WATSON'S "IMPORTANT CONSIDERATIONS,"  
OR A VINDICATION OF QUEEN ELIZABETH  
FROM THE CHARGE OF UNJUST SEVERITY  
TOWARDS HER ROMAN CATHOLIC SUBJECT,  
BY ROMAN CATHOLICS THEMSELVES: BEING  
IMPORTANT CONSIDERATIONS**

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Watson's "Important Considerations," or a Vindication of Queen Elizabeth from the Charge of Unjust Severity towards Her Roman Catholic Subject, by Roman Catholics Themselves: Being Important Considerations by William Watson & Joseph Mendham

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**WILLIAM WATSON & JOSEPH MENDHAM**

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OF

QUEEN ELIZABETH FROM THE CHARGE OF UNJUST  
SEVERITY TOWARDS HER ROMAN CATHOLIC  
SUBJECTS, BY ROMAN CATHOLICS  
THEMSELVES :

BEING

IMPORTANT  
CONSIDERATIONS

IN THE NAME OF CERTAIN  
SECULAR PRIESTS,

Printed in 1691.

EDITED, WITH A PREFACE AND NOTES,  
BY THE

REV. JOSEPH MENDHAM, M. A.

Heu quantum inter se bellum. Virg. Aen. VI.

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TO THE  
KING'S MAJESTY.

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SIRE,

AS the present republication exhibits an illustrious Ancestor of your Majesty, to whom the British nation owes its completed Emancipation from Papal Despotism both temporal and spiritual, vindicated from the calumnies of Romanists by Romanists of less prostrate intellect and conscience themselves—and as your Majesty inherits, not only the throne, but the honoured name likewise, of another Royal Predecessor, William Henry the Third, a Prince, upon whom the Supreme Sovereign conferred the singular privilege of rescuing the nation from the re-imposition by the infatuated James the Second, of the enslaving yoke which she had shaken from her neck and trodden under her feet; and, of founding, in the memorable year of our Lord, One Thousand six hundred and eighty eight, a Constitution, which, to the lamented year of its infraction, One

Thousand eight hundred and twenty nine, had preserved inviolate the Civil and Religious Liberty of Anglican Protestantism, and conveys to the Family of your Majesty its purest and most legitimate title to the Throne, which for so many generations that Family, conscientiously regardful of the sacred obligation of a national oath, has not ceased to support as well as adorn—no apology in dedicating a Work so appropriate as that contained in the following pages to the present Protestant Sovereign of the British Empire, can reasonably be required of

YOUR MAJESTY'S

*Faithful and obedient Subject,*

THE EDITOR.

*August 8, 1831.*



## P R E F A C E .

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SHOULD we suppose the volume of the New Covenant Scriptures, (in which the fate of the Old, for evidence, is included,) to have fallen from a cloud on an island of barbarians, possessing, however, and grammatically understanding, some language, in which language, the contents of the volume should, for the main, be made intelligible; the acquaintance which that volume discovers with the secret nature and operations of the human heart, independently of the proof arising from a trial of the mode therein prescribed for the evincion of its truth, and the successful result of that trial, would be *sufficient* to convince the natural rationality even of the lowest tutored mind, that the volume must, in its origin, be super-human, and on the assumption of the slightest conception of divinity, divine. Rationals, even of this measure, would be capable of receiving the religion described and inculcated in it, and so far justifiable in that reception, as to be inexcusable if they received it not. This, however, is *Internal Evidence*, and therefore not of the kind most exactly suited to the subject under present view, which is a question of fact; although capable of being added to it, and when so added of indispensable moment and value. It may likewise be observed with respect to *External Evidence*, that, in order, it is naturally prior, and is generally so in fact.

Assuming, then, from history the simple fact, that there exists a sufficient chain of legitimate information, quite distinct from *tradition* in its modern sense, since it might be exclusively and yet effectually supplied by adversaries to the result which it establishes, that the volume in question is a genuine production of its ostensible authors, and supposing, that the historic space intervening between the present time and the age of the document were otherwise a perfect blank—a bottomless and unoccupied chasm, save the narrow intellectual line connecting the opposite extreme points—all which is essential would remain to satisfy the inquirer, that Christianity, as professed by the whole body of Protestant Christians, is the genuine religion of Jesus Christ. We have supposed the intervening space unoccupied; but now letting in the whole and the real fact, whatever might be, the additional events known or unknown, by which the space were filled up, they could never annul or materially interfere with the conclusion, which has been previously and adequately established, in perfect independence of them.

Whatever therefore may have been the transactions and vicissitudes, through which the Christian Records with their evidence have travelled into the possession of the present generation of professing Protestants, those Records and that evidence are completely unaffected and undisturbed by them. We may admit without any real sacrifice, that the patrons and agents in our emancipation from the Italian domination and spiritual corruption were, for character, the foulest, and for motive, the most unprincipled or interested, that ever disgraced the human name. The position is untouched, that we have and profess, the religion of the gospel, as it was promulgated by its author and its first

heralds. Our Sovereigns, our Henry, our Edward, our Elizabeth, may have been all that calumny has invented; but if the incidents which they were the instruments of producing have brought, or restored, to us, the intelligence which we possess, *that* intelligence, of whatever quality it may be, (and not the worse for being the better,) is still unaltered, by whatever ministering events, we find ourselves in possession and enjoyment of the benefit.

But although not necessary to the Christian or Protestant cause, it is still a debt of justice to the partakers of our nature, and if we acknowledge them as benefactors it is likewise, or ought to be, a gratification, to vindicate their character when calumniated to the best of our ability, and by all fair exertion to clear away the defilement which the slanderer has deposited upon their memory. But although by no means in want of it, we do not disdain the assistant advantage which the fair or exculpated character of our friends and benefactors may give to the simple evidence of a righteous cause.

With the vindication of Henry VIII. we, as Protestants, have very inferior concern. Our opponents, with whom *he*, as little as ourselves, is a favourite, would gladly impose upon us the necessity and task of his defence. And in one respect—his effectual renunciation of the usurped authority of the papal see and its bishop, *that* which constitutes his main, if not *only*, offence in the eyes of the Romanist—we *do*, and always *will*, defend him. For the rest he is more their client than ours. The pious and single minded Edward needs not the semblance of an apology: his enemies themselves feel a natural shame to appear as such.